The Bombay Guardian.

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WEEKLY REVIEW.

—Mhow M. E. Church. It will be gratifying to many to learn that this long looked for place of worship was completed and opened for Divine Service on Thursday, the 12th Instant at 11 A. M. The dedication service was performed by Rev. D. Osborne, P. E. of the District who preached from Gen. xxviii. 19. It can not but be a matter for sincere thanks giving and congratulation for those interested in this work, that this edifice, begun so long ago, should at length be completed and opened for the worship of God; and very fervent and earnest were their praises that their efforts had so happily been consummated. The Church was begun in 1878 by the Rev. M. H. Nichols who obtained the grant of a very eligibly situated piece of land in cantonments for its location. It was found necessary however to modify considerably the original design; and the building as now completed has a comfortable well lighted preaching room containing a superficial area of 1125 quare feet, with a transept-shaped ante room which is also capable of being fitted with seats, thus affording in all accommodation for about 150 sittings. Exteriorly, the building is neat, yet unpretentious; well raised and centrically situated. There is a small debt of about Rs. 400 still due on the building, and it is the earnest wish and prayer of the little band of Christians united here that their house of worship should be speedily relieved of this burden. Any one disposed to help in a cause truly worthy of aid, can do so by contributing to the need of the courageous little society here. The Pastor, Rev. W. F. G. Curties, will be glad to receive and acknowledge, through the *Guardian*, any amount that may be tendered in aid of this want.

—We doubt if a month passes in which one or more persons are not seriously injured by falling into the holds of vessels in our harbour, and in many instances death is caused. We have repeatedly referred to this matter. We believe that there is a law requiring all open hatches to be guarded, but the law appears to be very little attended to. Sometimes there are three or four persons in the Hospital at once with broken limbs or bruises sustained in this way. Railway Companies are sometimes made to pay heavy damages to those who have sustained injuries through the want of care on the part of Railway servants; and we fancy that it would have the effect of lessening these shocking accidents if shipowners were made to pay for the limbs fractured or lives lost through neglect of proper precautions on board their vessels.

—There is an Irish proverb which says, If you wish the prosperity of Ireland pray that God may visit the land with a famine; if you wish the ruin of the country, pray that distilleries may be legalized. In times of famine, Government generally forbids distillation, that the grain may be available for food, and although the price of grain is higher, the people are better able to pay the price than they are when the distilleries are in full swing and there are the ordinary facilities for getting drink. For the money spent by the poorer classes on strong drink is not merely so much money that would be available for bread if not so spent, but it unfits and indisposes the man to work, deprives him of his strength and reputation and cuts him off from the means of earning food for his family. Thus, paradoxical as it may seem, it is nevertheless a fact that a famine becomes the means of improving the condition of the masses in Ireland because it cuts them off from the means of getting whiskey, and allows them to recover to some extent from the withering influences of their drinking habits. What an appalling idea does this give of the iniquity of the business by means of which certain men are building up fortunes and winning their way to parliament. Is it not the fact that England is sacrificing yearly in the liquor life, the cost of a dreadful famine in money and in lives?

—A phenomenon that well deserves the attention of thoughtful men and which it must be difficult to account for on ordinary principles, is the exceeding hostility that is felt towards Christianity by persons who might be supposed to be in a position to judge of it correctly. It is well known that there are men in Europe who do not mind devoting their best energies and their time to the business of discrediting Christianity, and who take pains to send their productions to India and other unevangelized countries. The ready explanation suggests itself that these persons are fully persuaded that Christianity is not what it claims to be, not from God, and that consequently, in love to their fellow-men, they do their utmost to save them from being led to trust in it. But this explanation of the matter, will not bear scrutiny. Unless they have something better, truer, more fitted to elevate and inspire their fellow-men, why should they so strenuously endeavour to persuade them that Christ is not worthy of their confidence? They know very well that, as men are constituted, the alternative of believing that there is to be a judgment, is, 'let us eat and drink and be merry, for to-morrow we die.' But these anti-Christian writers, may say *fiat justitia, ruat coelum;* whatever be the consequences, let men have the truth. And we agree with them. There is really nothing more important than truth, and if Christianity be not the truth let be exposed. But have you any guarantee that men who reject Christianity will have truth in its place? They will simply put their own ideas in the place of honour which previously they assigned to the words of Christ and his apostles. And if it be true that society, in parting with faith in Christ, becomes only the more enslaved to its own selfishness, and less able to meet the trials and sorrows of life, does there not arise the presumption that that which militates against the best interests of society cannot be the truth? But, as we said, the zeal of these anti-Christian men is not satisfied with the limited sphere that Europe and America afford; they are seeking to get the young men of this country to accept their ideas and rather cling to Hindooism than embrace the religion of Christ. No one can really believe that it is simple love of the truth that actuates these persons; for they themselves will hardly deny that there is more truth in Christianity than in Hindooism, or that the morality of the Sermon on the Mount is considerably in advance of any thing that has been taught hitherto in these eastern countries. What then is the explanation of this deep-rooted hostility? The explanation is that men are naturally opposed to any thing that tends to convict them of sin and of unworthiness. Christ told his disciples in so many words that they should be hated of all men, for his name's sake, because of the truth of Christ dwelling in them, for men love darkness rather than light. Men are not of course opposed to all kinds of light, but they are opposed to that light which makes it more difficult for them to flatter themselves, and which sets before them the obligation to worship a holy God, abandon all ideas of their own goodness, and rely upon Christ for acceptance with God and the power to do his will. We can speak of this matter *ex cathedra*, for we have sat in the seat of the scornful, and cherished the very opposition against Christianity now spoken of. Whatever we might have thought then, we can see now very distinctly that our opposition to Christianity was mainly due to our self-righteousness, our utter unwillingness to be convinced of sin, and to be made dependent on another, even Christ, for acceptance with God. A letter in *Divine Life* which we place in our Miscellany, gives an encouraging account of the form of infidelity which has been preached by infidel lecturers such as Bradlaugh. Of 18 infidel writers and orators in London, 15 have become Christians. Mr. Cooper, whose early infidel works we have found in circulation in Bombay, has been for many years a devoted Christian writer, and has published a great many admirable volumes in commendation of the religion of Christ.

—A letter in a contemporary tells us of the Belgaum Temperance Society and of its rather peculiar methods. The members go in for theatricals and "Black-eyed Susan" and "a Thumping Legacy" figure in the programmes. The Rev. C. Walford is President of this association, and there are 250 members, but our readers must not suppose that they are all teetotallers. There is an alternative pledge, 'strictly defined moderation' for those who like not total abstinence.

—The *Messenger*, a four-page monthly, hitherto published at Bangalore, for free distribution among soldiers and seamen, on the railway &c., is henceforth to be published at Rangoon, the editor having been appointed to preach the Gospel in that place. This useful publication is supported solely by voluntary contributions.

—The Church to be opened on Tuesday evening next, on Grant Road, is the first Church built by the Methodists of Bombay. It is nearly eight years since the Rev. Wm. Taylor organized in Bombay the first church in connection with his work in India. Other churches connected with that work, subsequently organized in various parts of the country, have built edifices for their own accommodation, but the church in Bombay has worshipped hitherto in private dwellings or in hired halls. About two years ago the matter of a church-edifice was taken up warmly. Attempts were made to get a plot of ground in one and another locality, without success, and finally an opportunity of obtaining an eligible piece of ground on Grant Road was siezed, and a plan, prepared by Jas. Morris Esq. C.E., was accepted. Our readers are aware that the churches organized in connection with the Rev. Mr. Taylor's work are self-supporting, receiving no aid from any home society; that a considerable proportion of the membership consists of persons of small income; and it is matter of congratulation that they have been able to maintain their work on an ever-widening basis during these years. It was then something of an undertaking for the Methodists of Bombay to set about building a suitable church-edifice, at the same time that they were contributing six or seven thousand Rupees a year for current expenses. Believing that the Lord called them to the enterprise they set about it cheerfully. From the beginning, the Rev. Mr. Row, preacher-in-charge, has taken a very deep interest in this scheme, and it is very much owing to his efforts that the work has been carried to a successful completion, so far as the erection of the building is concerned. Mr. Morris has kindly superintended the erection of the building throughout, giving his time and professional skill, without remuneration. We think there can be but one feeling as regards the beauty and suitability of the edifice. It is certainly an ornament to that portion of the city where it is situated. The facade is elegant and tasteful, classical and artistic without being pretentious, and the interior is one of the finest audience-chambers that we know of, with no acoustic flaw such as often occurs. The actual cost of building is considerably in excess of what was contemplated, and of the amount hitherto subscribed. The land cost Rs. 8,000 and the building has cost about Rs. 25,000. Most of the members have we, believe, given a month's pay for two years in succession. A number of friends not connected with this church have spontaneously contributed to the erection of this building for the worship of God and for the preaching of the Gospel in English and in the vernacular. But four-fifths of the amount contributed have been from the church itself.

—There has been another diabolical attempt to blow up not merely the Czar of Russia and the members of his family, but his attendants and the guard. A kind providence has again preserved the Emperor and his family, but the attempt has cost the lives of five soldiers and badly injured others. It would have been thought incredible that any band of men would set themselves to undermine the very palace of the Emperor and expect to escape detection. What a terrible thing it would be for the country if men who are capable of such atrocious deeds should consummate their wishes and get possession of the governing power! What but another reign of terror could be anticipated?

—Many persons must have noticed the analogy that obtains between the human body, and the subterranean arrangements of a large city. When the ground is opened up in one of our streets we catch a glimpse of various lines of pipe, some large, some small, and also of covered channels of brickwork. Some of these pipes are alimentary, conveying water for the supply of the inhabitants; some convey the gas required to give light in their dwellings; some of the subterranean channels are for the purpose of removing from the system what is noxious and superfluous. Where the lines of telegraph are carried under ground we have a further resemblance to the nervous system of the body whereby the decisions of the mind are carried out by the members. Notwithstanding the analogy that impresses us, a little consideration shows that the parallel cannot be fully carried out, and we see the excellence of the divine arrangements made more conspicuous by the ineptitude of the measures that man has to employ to correct any thing in the subterranean arteries of a city. In the first place, there is always a necessity for rectification. How often have these unhappy streets of Bombay been torn up to set matters right. In the human body, recuperation and vigour are brought about without any external violence. Food is introduced at the opening which nature has provided and this food is converted into a homogeneous liquid which is carried to every member and joint of the system. Bombay has lately discovered that it needs a new system of drainage, and any one who visits the road leading to Tardeo would think that some enemy had obtained entrance to the city and was proceeding in a great rage to effect the utter destruction of the roads and of the underground means of communications. The entire street is taken possession of; old drains are unbosomed and the effluvia of ages is permitted without molestation to make its way to the habitations of the neighbourhood. The gas pipes are broken up and hurled away as if the present contractors had a deadly spite against the company and against the illumination supplied by them. Long stretches of road are opened up and made impassible, the viscera all brought to the surface and then things are left so, day after day, without a single stroke of work being done, as though the chief end were for the party in charge to show what a great person he is by a sublime indifference to the exigencies of others. To the initiated it appears as though the object were to create as much discomfort and sow as many seeds of disease as possible. We wish to get one lesson out of it and learn to admire the ways of God brought so strikingly into contrast by these ways of man.

—We regret to learn that some Swedish missionaries in Upper Egypt and Abyssinia have been suffering persecution. We invite the attention of our readers to some extracts relating to this matter that will be found in our Miscellany column.

—We have received a number of Reports which we hope soon to notice.

—We would invite the attention of our readers to the paper circulated with this week's *Guardian* by the Rev. Mr. Small, with respect to subjects of prayer, and should any of our readers note any particulars in which it might be improved they will kindly communicate their suggestions to Mr. Small.

With the love of God comes the will of God, and with the will of God comes the power of God. This is a brief statement of the Gospel principles. When the love of God is shed abroad in the heart of the penitent and believing sinner, love springs up responsive, and love leads us to find our pleasure in doing that which is pleasing to the one that is loved. Thus the love of God brings the will of God to our hearts But along with the will of God comes the power of God, for God does not require any thing of his children which he does not give them the power to do. The same faith that assures us of the love of God and enables us to ascertain his will, should enable us to lay hold on his power. When Christ said to the man with a withered arm, Stretch forth thy hand, power went with the command, and the man obeyed. And this is the great feature of the Gospel requirements wherein they differ from those of the law. In Romans vii and viii we have a contrast between the law, as a means of sanctification, and the Spirit of Life in Christ Jesus. "When the commandment came, sin revived and I died," says the Apostle, and proceeds to exhibit the process in ch. vii. But what the law could not do, in that it was weak through the flesh, the Spirit of life in Christ, not weak at all, but mighty, is seen accomplishing in ch. viii. These two kinds of religion are still very common, multitudes to this day clinging to the idea that there is nothing better for them than that miserable condition of bondage described in Romans vii. losing sight of the repeated declaration in Ch. vi. that the believer is made free from sin through Christ. This is the religion of those who think that it is specially the office of the Spirit of God to show us our duty and set before us reasons for doing it, but that they have to look to their own heart to supply the strength to obey, and whose life is just such a sad round of resolution and failure and repentance that is brought before us in Romans vii. These persons are seldom without an *oppressive sense of obligation*, a feeling that more is laid upon them than their miserable natures can bear, and the temptation is to conclude that God does not really expect that they should yield more than a very partial and imperfect obedience, the remainder of duty being condoned by their tears. It is a good thing when these persons are brought to see that God's standard is unalterable, and that nothing less than entire consecration will please him, for then there is hope that they may be brought to despair altogether of their own goodness, and realize that without Christ they can do nothing. What a sadly-mutilated Gospel has been thus palmed off upon Christendom; every thing about it is defective; pardon is defectively realized; the grace of God that

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bringeth salvation is limited to the crumbs that fall from his table; victory over sin means little more than abstinence from those sins that would compromise us with society. What a marvellous contrast between the admirable works of Jesus in behalf of the blind, lame, and leprous, taking away their physical plagues entirely; works that are acknowledged to have been material types of the spiritual works to be witnessed under the Dispensation of the Spirit; between these and the experiences of most modern Christians. The advent of the Spirit means the advent of omnipotence to the region of man's corrupt nature, and he that is least in the kingdom of God is greater than the greatest of the old prophets, because he enjoys in full measure that power which they only enjoyed imperfectly. Men do not know how the power of the Spirit of God is to be available for the subjugation of their darling sins or life-long habits; neither did the apostles know how the Holy spirit's acquaintance with the languages of men was to be available for them so that they should be enabled to speak in tongues they had never learned. The work of the Spirit of God in us is according to our faith, and our faith is according to our conception of the matter. If we are more affected by the testimony of Christians to the effect that only a very limited measure of the Spirit's power can be expected, and that sin must continue to divide the throne of our heart with Christ, than we are by the plain declarations of the scriptures concerning the work of the Spirit, we will of course not have faith to obtain the victory over sin which Christ died to secure for us. "Be of good cheer I have overcome the world." "The sting of death is sin, and *the strength of sin is the law;* but thanks be unto God who giveth us the victory, through our Lord Jesus Christ."

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SATURDAY, FEBRUARY 21, 1880.

BISHOP MEURIN'S PASTORAL.

We have received a copy of the *Bombay Catholic Examiner* of last Saturday containing the Lenten Pastoral of Bishop Meurin, with several passages marked for our edification. Taking for his text Isai xxvi. 1-3. which (in the Douay version) reads as follows, "Sion, the city of our strength, a Saviour; a wall and a bulwark shall he set therein. Open ye the gates and let the just nation that keepeth the truth enter in. The old error is passed away; thou wilt keep peace," he proceeds to show that the Catholic church is the city here spoken of. We cannot accept the exegesis given of the passage or the application made of it. What have we presented to us in the verses? 1, A city with walls and bulwarks. 2, Outside of it a nation to whom the gates of this city are to be opened. Observe, the nation is not at first in the city, but at the command of God the gates are thrown open and the nation, described as just and as keeping the truth, enters in. Isaiah, living before the time of the captivity of Judah, predicts not only that the Jews shall be carried to Babylon, not only that Jerusalem shall be destroyed, but that Jerusalem shall be rebuilt, and the Jews, penitent and cured of their former idolatry, shall be permitted to return. If the Bishop insists upon an application of the passage to the present dispensation, then it will become him to ascertain what people are most zealous for the word of God and are most earnestly seeking conformity with it. The Lord Jesus says: "Sanctify them through thy truth; thy word is truth." Paul says the church of Christ is "built upon the foundation of the apostles and prophets," *i. e.* upon the word of God delivered by them; and again, "The Scriptures are able to make thee wise unto salvation"; "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be PERFECT, THROUGHLY FURNISHED to all good works." These and similar passages show plainly that a distinguishing feature of the people of God is their deference to the word of God and their refusal to place any thing else on a level with it. In the last chapter of Revelation we read "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." This seems like an echo of the words in Isaiah. Immediately following this is a solemn warning to men how they add to or take from the inspired word. But the Bishop is evidently far above the necessity of having regard to considerations of this kind. Behold the complacent way in which he congratulates our Portuguese fellow-townsmen and other Romanists upon the unapproachable excellence of their religion:

What is it that gives an invincible strength to this heavenly City on earth? The prophet says; its walls and its bulwarks. What is the wall? Our holy Faith. And, what its bulwark? Our good works. Yes, my Brethren, the divine faith revealed by Jesus Christ, an emanation of God's own knowledge, a truth as much superior to rational truth as Heaven is superior to this world and God's wisdom to man's science, this divine faith is the insuperable strength of the holy Catholic Church, never as yet conquered and never to be conquered, because protected by the invincible power of the Holy Ghost; it is a wall built upon a rock against which the gates of Hell shall not prevail; this holy faith, the doctrine of our Church, in its entire completeness, infallible truthfulness and untarnished splendour, that is the wall around the City of the Lord our God, within which the children of God, we His people, are protected against the seduction of diabolical fraud, the allurement of worldly deception, and the fallacy of prejudice and error of every kind in questions regarding our eternal salvation. Let us rejoice, dear Brethren, and render hearty thanks to Almighty God, that He has vouchsafed us that wonderful defence and salvation of our immortal souls, that wall around this city: the holy Catholic Faith.

Faith is the wall, good works the bulwark. The faith which shows the Church of Rome to be the city of God is thus explained:

The *Thirteen Hours' Adoration* of the Sacred Heart of Jesus hidden in the Blessed Sacrament on our altars is a public demonstration of our faith in one of the greatest and most vital mysteries of the Christian religion. Emanuel, God with us, is the fulfilment of the repeated promises of God in the Old Testament, and the realization of several figures of the Mosaic religion. Christ personally in our midst is the glory, the consolation, and the hidden treasure to be found nowhere except in our Roman Catholic Churches, which alone are real houses of God. The pagans around us possess and worship in their temples Satan and his angels, as David says: "All the gods of the gentiles are devils" (Ps. xcv, 5); the mosques of the Mohammedans, and the temples of the Protestants are empty prayer-houses; but our Catholic Churches are the dwelling of God and of Christ incarnate, present in the Blessed Sacrament and abiding with His beloved people, according to his promise: "Behold I am with you all days, even to the consummation of the world" (Math. ult. 20). Let us, then, show our faith by flocking in large numbers to the churches in which the adorable Sacrament is for this purpose publicly exposed for a whole day. Let the families of a parish divide among themselves the hours of the day, when they will kneel before the Sacred Heart and in turn offer to our Saviour their public adoration, and invoke upon themselves His choicest graces. What a consolation to know that on every Sunday at least throughout the year one of the churches of the Mission celebrates this Adoration! May the time soon come, when all over India there will be a continuous chain of this holy practice, on every day the whole year round—a *perpetual adoration of the Sacred Heart of Jesus!*

So that the evidence of the divine character of the Romish church is found in the alleged power of the priest to convert a wafer into the body of Christ, and it is the presence of this mystic wafer in church-edifices that is supposed to be demostrative of the presence of Christ with the Church of Rome and with no other. Bishop Meurin, deriving the salary that enables him to go clad in purple and fare sumptuously, from the English Government, says that they who hold with her Majesty in religious views have no Christ. "The mosque of the Mahomedans and the temples of the protestants are empty prayer-houses; OUR churches are the dwelling of God and of Christ incarnate." Now Christ has said (and heaven and earth shall pass away sooner than one tittle of his word) "Where two or three are together in my name, there am I in the midst of them." All over the world in all ages there have been men corresponding to the Roman Catholic priests, professing to have power to secure the presence of God with the worshippers, and requiring men to believe under penalty of the wrath of God, that that which seems a palpable material thing is God, thus hindering them from worshipping God in the Spirit. In the acts of the Apostles, the epistles of Paul, Peter, James, John, Jude, and in the Apocalypse we have a view of the Apostolic churches of Europe and Asia for a period of sixty years, and we will be greatly obliged to bishop Meurin if he will indicate just one passage in these sacred writings in proof of the position that it was Christ in the eucharist that constituted the presence of Christ with the church. On the other hand we can adduce fifty or a hundred passages to show that what the Apostles gloried in was the spiritual presence of Christ in the churches. Writing to the church of Rome what says Paul?

"But the justice which is of faith speaketh thus: Say not in thy heart Who shall ascend into heaven? that is, to bring Christ down. Or who shall descend into the deep? that is to bring up Christ again from the dead. But what saith the Scripture? The word is nigh thee, even in thy mouth and in thy heart. This is the word of faith which we preach. That if thou confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him from the dead thou shalt be saved."

This is from the Douay version. And there is a note saying, "The justice of God, that is, the justice which God *giveth* us through Christ." Here then we see that to

receive the word of Christ is to receive Christ and righteousness and salvation. "Know ye not that Christ is in you," says Paul to the Corinthians. "Ye are the temple of the living God." If the priests of Rome were true servants of Christ they would teach their parishioners that it is their privilege to have Christ dwelling—not upon the altar—but in themselves; not in their stomachs through eating the sacrament, but in their hearts through faith.

There are some other remarkable things in this Lenten Pastoral but we reserve them for notice in our next issue.

REMINISCENCES. LIX.

EXTRACTS from H.'s note-book. January 15, 1843.

The elevation of the mind is best attained by its purification. The poetic soul that censures itself for the strife between its great yearning to attain and its gravitating earthly tendency, consumes itself through the operation of a most unfortunate error. Before struggling to ascend above those cumbrances, it should penetrate beneath them and give life and light and air to the oppressed and ignored faculties upon which the vain, superfluous but crushing knowledge of little things has been so long heaped. It should discover and develope these powers. It can know nothing higher till it know itself. What a glorious thing it was for man that upon emerging from the dark ages he found at hand such a noble provision as was offered by the relics of antiquity. But how idle and altogether fruitless is the impatience to seize the higher knowledge before the peculiar instruments are discovered wherewith to grapple it. It is as though an army should march to a far distant metropolis with design to capture it, and after long, weary and calamitous marches, arriving before it, should remember that it had brought no artillery, and consequently must fall an ignominious and easy prey to the enemy. There is little a man cannot do if he strike the roots of the action into the deepest part of him. The mind is hindered from enlarging more by its useless and gross stores than by any native contractedness of its limits. It is wonderful the quantity of dead inoperative knowledge that education and a vitiate way of life, low tastes and erring tendencies, and above all, the subjection to common opinion obtrude and fasten upon us. To purify the mind from this should be the first endeavour of one who means to aspire. Whatever thy condition, accomplish this and fear nothing. Fear not that the vileness of thy past state shall taint the influence of thy new flight. Alike from the seas and turbid rivers, bright cascades and mantled pools, mountain lakelets and stagnant marshes, beautiful exhalations ascend the skies and return in salutary rain-showers.

The body is to the soul what the sarchophagus is to the body: a receptacle deriving its value from that which it contains, but carefully excluding light from it and secluding it from the eye of man, and at last regarded by some as the veritable treasure itself.

Many seem to think that virtues are delicate things like butterflies, and lose their beautiful dust with much handling.

What an immense variety of fruits does the earth yield us! What countless differences in kinds and species! How manifold in form, size, odour, savour, consistency! Yet we have a palate that distinguishes them all with utmost nicety. So Art, one of the priestesses of nature, addresses the mind in a thousand ways, and not unwisely, for there is a multitude of entrances to the mind, would an honest will but keep them free and practicable.

Getting into bed last night the question presented itself to my mind whether I might not be too much accustomed to estimate the characters of men by experiences of my own, too apt to believe that in the character of every man existed something whereto my own mind might hook itself. A dim notion obtains with me that the mind of an individual, of myself, for instance, has a particular distinct tune, a melody articulated in me alone, in which however are numberless accidentals that suggest to me the melodies (the characters, idiosyncrasies) of my fellow-men; by my exceptional moods I explain to myself, or fancy I do, the reigning moods of others. It seemed to me last night that this habit stood in the way of my acquiring a true, objective perception of many characters. I thought to myself, there are men who are phenomenal, and whom one misjudges by seeking them in his own nature; of whom he can only form a true estimate by going entirely out of himself. On reflection, I conclude that my habit is correct. Nothing can be very wide of truth which inclines us to judge with leniency, and there is no doubt that this seeking of men within myself tends to abate the rigour of my judgment. I do not go far enough in this process, and am too inclined to stop when I have a key that seems to explain an idiosyncrasy, without making sufficient use of the key to obtain a just insight. To return to my metaphor. When I perceive that some of the accidentals that brought confusion in my own native melody, adapt themselves to the general strain of another, a partial excuse arises and I dismiss the matter, whereas I should seek to get an idea of the effect which a theme constructed of such accidentals would have. I would thus sometimes get the conception of a tune so irregular, with such syncopations, disssonances and discords, that the imagined cacophony would fill me with horror. Shakespeare found the clue to men's character within himself and this made him lenient in his judgment; from the clue he ascended to the whole and thus was enabled to impart to his creations, distinctiveness, truth and force. But how vainly do I tutor myself concerning mental operations! I bow to my own instructions with a wonderfully good grace, as though I were very much edified, yet I forget the lesson the moment it is given, and expatiate in moral space, unconfined and reckless, just as I have been accustomed to.

Perhaps almost every man's opinion of himself is founded upon certain dispositions which are incidental to him, rather than upon the general disposition of his mind. To those chance moods in which some nobler faculties stir within him, he complacently refers himself for the justification of pride of self The heart has its Sabbaths; and in the act of self-judgment it looks to these alone. But the world makes no distinction between these Sabbaths and the week-days of our nature, and thinks of us by the aggregate of what it sees. A man is perhaps justifiable in taking these exceptional moods as the measure of his capabilities. How many a common life has opened and expanded into one of nobleness and magnanimous well-doing and honourable lustre, simply from a casual mood retained and elevated and devotedly followed as a soldier follows the consecrated standard of his faith. The invisible Genius that summons to high deeds does not, like a pertinacious beggar, beset the door of our heart, but returns, at intervals, to repeat the gentle knock. The door half open, a brief communion takes place and he departs; we make this fragmentary communion the measure of our moral worth and are foolishly indignant at the contrast offered by the world's admeasurement. For capabilities, even the highest, only acquire significance by their fruits. They are as a fine Cremona without the bow; the bow, the practice will alone avail to bring out the sublime tones. Let a man resolve to judge himself solely by those incontestible evidences that the world possesses of his abilities. Let him range himself with the mass until, by his works, he has gained a title to promotion. Let him resent no reproach to which an unexercised faculty within him can alone give a response. Alas! what bitterness of heart, what cruel, piercing acerbity, what alliances of pride and hate, of self-worship and misanthropy, what antagonism of confidence and despair, of humiliation and lofty aspiration, result from these well-remembered but disobeyed premonitions of a nobler way of life. The evil principle of humanity is incarnate in Indolence, and impartial nature sees throughout her expanded realm, no such enemy as Passivity. It may be said that all crimes stand upon the delusive road of ease, and point to a phantasmal castle of indolence.

Hommunculus looked at every thing from his own point of view, his student chamber. Having settled it that he would have nothing to do with Him who is the Way, the Truth and the Life, he had before him the herculean task of finding for himself, in his own wretched field, the Way, the Truth, the Life.

INTERNATIONAL BIBLE STUDY.

February 29, 1880. *Revelation* 111. 1-13.

"UNTO the angel." That these letters are really written to the seven churches, that the commendations and reproofs are for those churches, is evident from the words of Christ I. 2. "Write in a book and send it unto the seven churches," and from the nature of the case. When we are reading the epistles our attention is not directed to any angel. As we have said, the word 'angel' simply means messenger, whether earthly or heavenly. The seven stars are the angels of the seven churches. Now a star is something celestial, a lamp or lamp-stand is earthly. Can we suppose that celsestial angels are meant? Angels are ministering spirits sent forth to minister to the heirs of salvation. The angels of Christ's little ones do always behold the face of their Father in heaven. But we cannot suppose that these heavenly beings were the intermediaries between John and the churches. Shall we then regard them as the earthly messengers employed by the churches to communicate with John in his imprisonment; men whose business it simply was to convey what the apostle gave them? We can hardly think so, for Christ here embraces them with the seven Spirits in one sentence: "He that hath the seven Spirits of God and the seven stars," "he which holdeth the seven stars in his right hand." What then is left to us but this? the angels are the ministers of the churches, corresponding to those who are called by Paul *elders* or *bishops*. 1 Tim. 111.2; Tit. 1. 5 "If a man know not how to rule his own house, how shall he take care of the church of Christ?" There were doubtless in every church many who ministered to the church in various ways, but one who was specially representative of the church, and through whom it was properly addressed. And while the church remained faithful, it was the privilege of these pastors to know that they were in the right hand of the Master, kept by him from the evil that is in the world, stars (or planets) because it was theirs to make known the mind of the Master, to reflect the Sun of righteousness. By the seven Spirits of God we understand the Spirit of God, for in 1. 4 grace and peace are announced from the seven Spirits, the Father, and the Son. Why this representation? Simply to show that the Spirit of God is given in his entirety, with all his gifts, to every church, if they by faith claim this fulness. "I know thy works that thou

hast a name that thou livest and art dead." Each of these seven epistles begins with the words 'I know thy works.' Christ shows in each epistle his perfect acquaintance with the condition of the church, but he takes care to impress upon us that in every instance, he infers the spiritual state from the works. See ii. 19 : "I know thy works and charity," that is, thy love appears by thy works; "and service and faith;" thy faith appears by thy service; "and thy patience and thy works" thy patience appears in thy works. "Thou knowest that I love thee;" "Feed my sheep," and then I will know it. How important it is that we should bear in mind this principle of the Head of the Church and give ourselves no credit for supposed grace that does not appear in works. Here is a terrible statement concerning the church in Sardis; it had a name to live, was known among men as Christian church, but our Lord saw that it was dead, and he saw this by the works that it did. How many Sardian churches there are at the present day, even among Protestants, even among evangelicals.

Our Lord proceeds to modify somewhat the force of what he had said. The Chnrch was dead as regards most of its members, but there were some who still retained a little life and were crying to God to revive his work. Death had come upon the Church not through persecution, but through unwatchfulness induced perhaps by the fact that there had been a relaxation of opposition on the part of the world. These Sardian Christians had once been a devoted body of Christians, and Satan had induced them to rest satisfied with the evidences of piety formerly given and live upon their traditional fame, just as many Churches in modern time have been betrayed into sloth by the fact that they inherited a saintly name. "I have not found thy works perfect before God." Nothing less than this will satisfy the Lord. He desires that the record of every Church should be an unsullied one.

"Remember." 3. Instead of relying on their past experiences they were to call them to mind for the purpose of ascertaining how far their present obedience came short of the former. "Hold fast" to that remainder of grace that the adversary is trying to get from you. "And repent." Be convicted of your sin in not having followed the Lord as you should have done. "I will come on thee as a thief." If we are watchful, we shall not be taken by surprise at the glorious advent of Christ, or when summoned into his presence. Our Lord's coming is like that of a thief to those who are not looking for him.

"Who have not defiled their garments." The believer receives a marriage garment, the robe of Christ's righteousness, through the indwelling of the Holy Spirit, who brings to him a divine power for the doing of the will of Christ, and when we neglect to avail ourselves of this power, we defile our garments and bring reproach upon the bridegroom. What a terrible thing is backsliding. There were some in Sardis who had preserved their garments undefiled and they have the assurance that they shall walk with Christ in white.

"He that overcometh." He that succeeds in making his way through the defilement of this world with garments undefiled. "I will not blot out his name." The soiling of our robe means the blotting out of our name. There is grace unbounded for us; let us avail ourselves of it to do all that is pleasing in his sight, that Jesus may confess us before the Father.

"He that hath an ear let him hear what the Spirit says unto the churches." What the Spirit says unto the church in Sardis he says unto the churches, to all indeed who have an ear to hear the things of God. If our heart condemn us we shall not be able to hear the things of God. But if we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

"The key of David." The key of the sure mercies promised to David, Isai: lv. 3. "He that shutteth." There is such a thing as getting the gate of God's mercy barred against us, by unwatchfulness and self-trust.

"An open door." Access to the grace of Christ means an open door of usefulness on the earth. A little strength because a little faith.

"Who say they are Jews and are not." A Jew, in the proper sense of the word, is one who believes on God's Messiah. The Jews were chosen from the nations on the understanding that they should receive the Christ when he came. A descendant of Abraham who does not believe on God's Christ, is not a Jew; he has no right to the name nor to any of the privileges connected with it.

"I will write upon him the name of my God and the name of the city of my God." Christ will make it evident that God is in the believer, and the glory and blessedness of the New Jerusalem shall be seen in him. These wondrous promises are still before the churches waiting for some one to appropriate them.

BENJAMIN ABBOTT.

It is quite possible that many of our readers have never heard of Benjamin Abbott who lived in America in the last century. During the last 23 years of his life he was a Methodist preacher, and his ministry was remarkable for the extraordinary physical phenomena that attended it. During all the years that he was engaged in preaching the Gospel, it was the commonest thing for his hearers to be struck to the ground in a state of absolute helplessness, sometimes without the ability to speak, sometimes able to speak but not to rise, and sometimes for hours deprived of all signs of life. Nor did these prostrations take place solely among those who were in sympathy with him and predisposed to such an effect; but equally among opposers and persons who were absolutely determined not to countenance it in any way. Mr. Abbott himself could offer no explanation of it except that it pleased God to bear testimony to his word by taking away the powers of men that they might recognize HIS power and be led to accept the Gospel whether in its justifying or sanctifying power. Mr. Abbot was born in Pennsylvania (or New Jersey) in 1732. His parents died when he was young, and he was apprenticed to a hatter. He afterwards took to farming, married and had children. Till he was 40 years of age he was a most ungodly man, addicted to drink, gambling and other vices. He had great bodily strength and delighted in fighting, visiting fairs for the purpose of meeting those who would fight with him. In these fights his clothes would sometimes be saturated with blood, and he would strip them off at night and wash them at the pumps in the street. When 40 years of age he was induced by his wife to hear a Methodist preacher, and was then brought under the most powerful convictions of sin, insomuch that he at one time thought of hanging himself that he might know the worst at once. After some time he found joy and peace in believing and immediately felt constrained to testify for Christ. The very day of his conversion he stopped every body he met and exhorted them to believe on the Saviour. He soon found himself called to address meetings, and for many years was a local preacher, using all the time that he could spare from his necessary work in going about the country making known the Gospel. He believed in sanctification as a definite blessing, to be sought and found and experienced. All that is recorded of him shows that he was a truly consecrated man, coveting no man's gold or silver, gladly spending and being spent in the service of Christ, meek, patient, humble, but bold as a lion when the occasion demanded it. We make some extracts from his memoirs:

Next day, I set out for my appointment, but being a stranger, I stopped at a house to enquire the way, and the man told me he was just going to that place, and there was to be a methodist preacher there for that day; and our preacher, said he, is to be there to trap him in his discourse, and if you will wait a few minutes, until a neighbour of mine comes, I will go with you. In a few minutes the man came, who, it seems, was a constable. So we set off, and they soon fell into conversation about the preacher, having no idea of my being the man, as I never wore black or any kind of garb that indicated my being a preacher, and so I rode unsuspected. The constable being a very profane man, swore by all the Gods he had, good and bad, that he would lose his right arm if the Methodist preacher did not go to jail that day. This was the theme of their discourse. My mind was greatly exercised on the occasion and what added double weight, I was a stranger and knew no one. When we arrived at the place appointed, I saw about 200 horses hitched. I also hitched mine and retired into the woods, where I prayed and covenanted with God on my knees that if he stood by me in this emergency, I would be more for him through grace than ever before. I then arose and went to my horse, with a perfect resignation to the will of God, whether to death or to jail. I took my saddle bags and went to the house; the man took me into a private room, and desired I would preach in favour of the war, as I was in a Presbyterian settlement. I replied, I should preach as God directed me. He appeared very uneasy and left me, and just before preaching, he came in again and renewed his request that I would preach for war; I replied as before and then followed him out among the people, where he made proclamation as follows: 'Gentlemen, this house is my own, and no gentleman shall be interrupted in my house in time of his discourse, but after he has done you may do as you please.' Thank God, said I softly, that I have liberty once more to warn sinners before I die. I then took my stand and the house was so crowded that no one could sit down. Some hundreds were around the door. I stood about two or three feet from the constable who had sworn so bitterly. When he saw that I was the man that he had so abused on the way, with so many threats and oaths, his countenance fell and he turned pale. I gave out a hymn, but no one offered to sing; I sung four lines and kneeled down and prayed.

- When I arose I preached with great liberty. I felt such power from God rest upon me that I was above the fear of men and devils, not regarding whether death or jail should be my lot. Looking forward I saw a decent looking man trembling and tears flowing in abundance, which I soon discovered was the case with many. After preaching, I told them they expected to know by what authority I had come into that country to preach. I then told them my conviction and conversion, the place of my nativity, and place of residence, also my call to the ministry, and that seven years I had laboured in God's vineyard; that I spent my own money and found and wore my own clothes, and that it was the love that I had for their precious souls, that had induced me to come among them at the risk of my life; and then exhorted them to fly to Jesus, the ark of safety. By this time the people were generally melted to tears. I then concluded and told them on that day two weeks they might expect preaching again. I mounted my horse and set out with a friendly Quaker for a pilot. We had not rode above fifty yards when I heard one hallooing after us. I looked back and saw about fifty running after us. I then concluded that to jail I must go. We stopped and when they came up, 'I crave your name', said one; I told him, and so we parted. He was a justice of the peace and was the person that I had taken notice of in time of preaching, as in great anxiety of mind. No one offered me any violence, but they committed the next preacher of that day two weeks to the common jail.

This extract is of rather an exceptional character as no prostrations are mentioned. But the following extracts are fair specimens of the effects that attended his ministry.

May 25 1794. We had a melting time; both saints and sinners wept under the power of the word. In the afternoon I preached from the words: To you that fear my name, shall the Sun of Righteousness arise with healing in his wings. God attended the word with the energy of the Holy Spirit, in such a manner that numbers fell to the ground, and four found him of whom Moses and the prophets did write. The wicked flew to the door. Glory to God there was a shaking among the dry bones and we had a shout in the camp of Israel. In family prayer the Lord was among us of a truth; one fell to the floor and cried for mercy. Glory to God the place was glorious because of his presence, and my soul was happy in God.

Tuesday 15th, under preaching, the power of God was with us in such a way that some wept, and others seemed lost in the ocean of love. One professed sanctification, and another was so struck by the mighty power of God, that she shook from head to foot, as if in the agony of death, for near the space of two hours, sometimes crying to God for mercy, at other times that her heart would break; at length her strength failed and she lay for a time like one dead; when she came to she praised God for her deliverance while many stood round her amazed.

Wednesday, 16th. I preached and the Lord poured out his Spirit, both under the word and in class, in so wonderful a manner that a woman lay under the mighty operation of the Spirit of God, as one dead, for near the space of three hours; several felt her hands and arms, and they were apparently cold as if she had been dead and laid out; but glory to God, when He, by his Spirit revived her, she could testify that He had sanctified her soul and filled her with joy unspeakable.

We have frequently such expressions as these: "The slain lay all through the house." "We had to carry the slain out of the house, to make room for the people to come in for the public preaching." It will be remembered that similar prostrations occurred in Ireland at the time of the mighty revival in 1859, and the secular papers had a great deal to say about them. It is impossible to account for them by mere force of feeling as though the body were deprived of power through the depth of conviction; for we would then find them recurring at other times. The Apostle John fell at the feet of the Lord when he appeared to him in Patmos. Paul and his travelling comanions were stricken to the earth when Christ spoke to them; even in the garden of Gethsmane the soldiers and others are represented as falling to the ground before the glance of Christ. And we have other examples in Scripture of those who were thus affected. It may be that at times the Spirit of God does bring men under such a sense of the presence of a holy God that their physical strength is taken away. How shall thy heart endure and thy hands be strong, in the day when the Lord thy God shall deal with thee?

THOUGHTS ON THE GOSPEL OF JOHN.

"He hath blinded their eyes and hardened their heart." xii. 40. This is the explanation given of the fact that notwithstanding all the miracles wrought by Christ, the Jews of Jerusalem did not believe on him. They did not deny that Christ wrought the miracles; they did not deny that they were wrought by preternatural power; but they were stubbornly opposed to the recognition of Jesus as the Messiah, and they accordingly accepted of any miserable subterfuge rather than acknowledge that the miracles were God's testimony to him. They never thought of denying that similar or inferior miracles wrought by the ancient prophets were evidences that they spoke the mind of God. As they wished to make it appear that Jesus was not from God but from the enemy of God, so they said that the miracles were from the same source. Now how did God blind their minds? And why did he do it? Let us notice that this is a quotation from Isaiah vi. and that it reads there, "Shut the eyes of this people and make their ears heavy." It was the prophet himself that was to do it. We know what the prophet was sent to do; he was simply to make known to them the gospel of Christ so far as it could be done prophetically; and we speak of Isaiah as the most evangelical of prophets. It appears then that it is the preaching of the Gospel of Christ that was to have a hardening effect upon the Jews; such words as "Come unto me all ye that labour and are heavy laden and I will give you rest." The Jews were bent on one thing, national independence; and a Messiah that promised them simply reconciliation with God, which they imagined they already had, was most unwelcome to them; they were intensely angry with Christ because just so far as men believed on him as the Messiah, they gave up the idea of national preeminence to be brought them through the Messiah; besides, the rulers of the Jews felt that they lost their influence with the people just so far as these believed on Jesus. "They loved the praise of men more than the praise of God."

"He that seeth me seeth him that sent me." These words were spoken by our Lord at the top of his voice, though he knew how bitterly they would be resented by the Pharisees. Christ insisted that what men saw in him was the image of the invisible God, to whom belonged the honour of all his words and works, and that in resisting him they were resisting God; they who believed on him were making it evident that they had a true faith in God. Christ is the touchstone whereby it is ascertained who believes on God and who does not.

"He who receiveth not my words hath one that judgeth him." 48. Christ declares that he came not to judge the world but that his word is the word of God, and that this word, by the nature of the case, judgeth men so far as they suffer it to be applied to their consciences, and that it will be the standard in the judgment day whereby it shall be ascertained who is on God's side and who is not. What a solemn thought, that we have the very word that will judge men at the last day, and that the only reason it does not judge us now is that we are blinded to its true meaning by the vain ideas that have possession of our hearts.

"For I have not spoken of myself." This does not mean "concerning myself," but "from myself." The thoughts to which I give experssion are those of the mind of God.

"He gave me commandment what I should say." The miracles declare that Christ's words are those of the Father; and the resurrection of Jesus puts the seal upon this fact.

"I know that his commandment is life everlasting." 50. Not merely his promise. But that state of mind in which we yield ourselves uncompromisingly to the words of Christ is life eternal. No one that seeks salvation can afford to neglect the least tittle of Christ's words.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—May I ask on what authority it is confidently announced in your last issue, that the smaller satellite of Mars is "seven miles in diameter"?—And by what means this result has been obtained?—Certainly not by micrometrical measurement of its disc. And probably not by the method adopted by the distinguished discoverer of the satellites to obtain an *approximate* idea of their magnitudes. The original author of the above announcement would confer a great obligation on many humble students of astronomy by solving the following problem. Given the mass of Mars, the diameters of his two satellites (10 and 7 miles respectively), the distances of the latter from their primary (as assigned by their discoverer), and their periods of revolution (as originally announced), to determine the *densities* of the two satellites, in order to ensure the stability of the Martial System.

Rajpore N. W. P.

Yours truly,
J. PARSONS,

[We gave our readers all the information we had upon the subject, derived from Scientific Notes in a home journal. We are not acquainted with the distances of the satellites from the planet, or their periodic times. Between Mars and Jupiter there is a vast number of little bodies, supposed to be the *disjecta membra* of a larger planet, and it strikes us as not unlikely that at the time of the explosion of this planet, some of the fragments may have been thrown within the reach of the attraction of Mars, and thus made to revolve about him.—*Ed. B. G.*]

DEAR SIR,—I am thankful to you for having given my letter an insertion in your last issue, and would like to add that in reply to a letter

inquiring after a free grant both of land and forest timber, for the erection of a Mission-House, the Collector of Nasik has very kindly promised to do his best to meet our wishes, directly we have selected a site and the exact area needed.

The Mission-House referred to will be a mere hut on a large scale (32 × 16) with a mandap in front, to answer the purpose of dwelling, School-House, and a place of worship.

We have no matured plans of work yet. These we have left with the Lord. As He leads, we will follow. We propose starting for the hills to make our selection, and commence building operations, immediately the Lord provides us with the means.

I have had some diffidence in giving this matter a little publicity, but your remarks on the subject of Dr. Cullis's work of faith in the "Guardian" of the 7th, decided me.

We ask again, who of God's children will help us to carry the Gospel to the Thakurs?

Any contributions or donations should be addressed to the Pastor M. E. Church, Egutpoora.

G. K. G.

16th February, 1880.

SIR,—I very seldom have the pleasure of seeing "The Bombay Guardian," but a friend happened to show me your issue of last Saturday.

I am aware that you are quite conscientiously, albeit as I believe unhappily, opposed to the Catholic Church, but I feel assured that you would not knowingly misrepresent facts for the sake of blaming even "Papists." In last Saturday's Guardian you notice with approval that a Spanish news-paper the "Democrata" had satirised and turned into ridicule a procession in honour of the Immaculate Conception of the Mother of our Lord and God Jesus Christ.

I do not now propose to argue with you on the question whether the Blessed Virgin Mary was prepared by God as a pure vessel to receive God-made man, or whether She, sinful and sinning, bore the Lord of purity in her womb for nine long months, nor am I surprised at your approval of the Spanish newspaper's satirical remarks, because I remember the day, now long ago, when I thought as you now do. I trouble you with these few lines on a matter of *pure fact*, to tell you that the mumming of the Roman Catholic Portuguese which you observed on Monday and Tuesday of last week, was *not* "under the plea of" "religion" but was a remnant of the old carnival festival held before Lent, which the Church has always discouraged and restrained as much as possible.

It is sadly true that the Goanese have been shamefully neglected in ecclestiastical matters by the Portuguese Government, but they have not sunk so low as to "dress fantastically, sing and drink" under the plea of religion.

At present matters are much brighter than formerly with the Goanese Christians, partly owing to the example of the Jesuits in Bombay, and also on account of the zeal of the present Archbishop who has infused new life into a majority of his Clergy.

I enclose my card and am

Your's obediently,

A CATHOLIC.

17th February.

[We have spent years in Roman Catholic countries, and cannot say that our observations of the attitude of the clergy to the Carnival, agree with the opinion expressed by our correspondent. Even here the R. C. clergy seem to have no difficulty in hindering the laity from reading the Scriptures and other religious books and tracts published by Protestants, and if they thought it equally important it seems to us they would have no difficulty in doing away with such things as we referred to. *Ed. B. G.*]

NOTICES.

RECEIVED for the M. E. Church on Grant Road from E. H. A. Rs. 25; W. E. R. 40; For seats J. C. 6; Mrs. C. 3; Mrs. D. 3; A. J. 10; Mrs. B. 5; W. O. 3; R. H. 9; J. M. 6; W. A. 6; L. E. F. 9; Mrs. O. L. 6; T. C. 10; Mr. M. 10; Miss N. 6; Capt. N. 10; G. A. 4; Mrs. H. 5; A. M. S. 1; Native Christian, 3; T. S. B. 6.

APPOINTMENTS for to-morrow: Falkland R. Hall 11 A. M. G. Bowen, 6 P. M. Rev. J. Bainbridge, of the Baptist Church in America. (This will be the last service in this Hall.) Dean Lane Hall, 11 A. M., 6 P. M.; O. Shreves, Mazagon 11 A. M. 6 P. M. D. O. Fox.

THE opening of the new Church on Grant Road will (D. V.) take place on Tuesday next at 7-30 P. M. Ministers and members of other churches and the public generally are invited.

THE Monthly Missionary Prayer Meeting will be held in the Methodist Church Grant Road on Wednesday, Feb. 25, 1880 at 8 P. M.

Epitome of News.

SATURDAY, FEBRUARY 14.

—*Bombay Gazette*: "From the Civil List for January it appears that the actual monthly salary (not including travelling allowances) of 110 civilians in this presidency is Rs. 1,63,716-10-8; which gives them the average monthly salary of Rs. 1,488-5-2. Now, when it is borne in mind that the pay of a lieutenant colonel commanding a regiment is Rs. 1,427-14-0, this average salary of a civilian is perilously high."

"The story of the tattooing of the noses of the Prince of Wales's sons has been contradicted."

"Lord John Manners, contends that the telephone companies are carrying on the business of telegraphy, of which the Government have a monopoly, and has commenced legal proceedings against them."

—*Times of India*: "The Inman Company are about to have a vessel built at Barrow-in-Furness which will mark a new era in ocean travel. The new vessel will have a total tonnage of 8,300 tons, with engines of 8,500-horse power, and will be fitted with three funnels and four masts. She is expected to steam 16 or 17 knots per hour."

MONDAY, FEBRUARY 16.

—From Assam it is reported that another unsuccessful attack was made by the Nagas on the Nichi guard on the night of the 11th, which was dark and rainy. No casualties.

—The Census of India is to be taken February, 1881.

—The Metropolitan. One result of Dr. Johnson's present tour through India has been, the *Madras Mail* learns, that his eyes have been opened to the normal obstructiveness of the Indian Committees of the two great Missionary Societies, and to the danger attending the exercise by inexperienced laymen of control over spiritual and diocesan matters. The Metropolitan, like his predecessor, is desirous of increasing the authority of the Indian prelates.

—It is reported that on the 3rd of February, when the steam ship Siam was in lat. 18-00 S, long. 100 E, a large comet was seen, with a tail measuring fully 30 degrees, bearing about W. S. W. and rapidly approaching the sun. It was seen plainly on the two following nights. On the 6th February it was less distinct. Owing to cloudy weather it was not seen again till the 10th inst, as the ship was leaving Galle, when the tail was faintly visible.

—*Bombay Gazette*:—The S. S. Gertrude, which arrived in Bombay harbour on Friday morning from Cardiff, picked up at sea on Friday, the 6th inst., seven men, one woman and a child who were adrift in an open boat, which sunk as the steamer neared it. The rescued people were Arabs. They had been twelve days in an open boat, six days of which they passed without food or water.

—The Bareilly Theological Seminary was opened February 2nd with ten new students, making in all studying now 23. A class of 7 graduated in December.

—Some writer on Mahomedanism in the *Times* having asserted that "a wholesale conversion to Mahomedanism at once begins wherever the English standard is carried among a previously unannexed infidel people," Sir George Campbell writes as follows:

"I have had a pretty large knowledge of the greater part of British India, and I can confidently say that I have never known or heard of a single 'wholesale' conversion to Mahomedanism under our rule—never of a single district, tribe, class, village, or even family. Some individual conversions there must be to a community which, treating all men as equal, receives with open arms any one who has lost his own caste, religion, or society, and seeks another, but such conversions are really surprisingly few. Our census returns do not yet afford means of very accurate comparison, but such as they are they assuredly do not show wholesale conversions and rapid increase of Mahomedanism, but quite the contrary.—Your obedient servant, GEORGE CAMPBELL."

—*Lucknow Witness*: It becomes more and more evident that one of the leading purposes of the *Calcutta Review* under the administration of its present editor, Mr. Furrell of the *Englishman*, is to damage Christianity as much as possible. Two articles in the last number, "Brahmanism and Christianity as the Religion of the Future" and "The education of Indian Women", are offensively anti-Christian and steeped in Comptism and Pantheism. The first presents a sympathetic summary of a recent book by Von Hartmann, a German Pantheist, on "The Spontaneous Dissolution of Christianity". It abounds in such statements as, "the time cannot be far distant when Protestantism as a religion must disappear", and superciliously assumes, without bringing forward any proofs that modern thought is thoroughly and hopelessly antagonistic to Christian doctrines, and that a religion suited to the condition of modern times must be some modification of Brahmanism. The second article is somewhat less preposterous and ridiculous than the first, but it is built on Compte's definitions of education and religion, treats all supernaturalism as superstition, and advocates a system that will permit the mind of the Indian woman to "pass through its theological state to its final liberation from the bondage of the extra-natural." All this is in most complete contrast to the course of the *Review* in the first twenty years of its history under the editorial guidance of its founders, men like Sir John Kaye, Dr. Duff and the Rev. Dr. Mackay, sustained by other earnest Christians like Sir Henry Lawrence and Mr. John Marshman. Then it was a credit and a blessing to India. But now——The change is enough to make those good men turn in their graves from sorrow, were such a thing possible. It has fallen low indeed. All Christians should vehemently protest against its present management by withdrawing their subscriptions. They will not lose anything of importance.

TUESDAY, FEBRUARY 17.

—A letter of Mr. Burgess, in to-day's *Bombay Gazette*, on the Persians depicted in the Ajunta caves, assigns an antiquity of twelve centuries to these paintings.

—*Bombay Gazette:* Kabul, Feb. 13—Two hundred Hazaras arrived from Ghazni last evening to pay their respects. The deputation is composed of Besud and other tribes, and is headed by Syud Mahomed Taki.

ASIA MICROFILM PROJECT

—General Travers has declined the Madras command, which Sir Donald Stewart has accepted. Sir Neville Chamberlain remains till he is relieved.

—A son of Mr. Robert Knight has come out to join the editorial staff of the Statesman.

—The Bombay Church Union "has taken its first step in the direction of funeral reform by the purchase of a violet funeral pall. The pall was worked by the All Saints' Sisters at Mazagon, and may be used gratis by any one who asks for it. A white pall will shortly be added for the funerals of children and young people."

Funeral reform is needed, but not of the kind here mentioned.

—The *Pioneer* states that among the papers found at Cabul were some which even at the present date will seem starting. The Russian Government made proposals to Afghanistan, complete in all details, for the invasion of Northern India. Russia was to have assisted the Afghans in conquering India as far southwards as Lahore. This place and all the loot of the campaign were to be given to the Ameer as a reward. The gunpowder and arms found stored at Cabul were to be subservient to the scheme.

Wednesday, February 18.

—*Bombay Gazette*: It is proposed to hand over the management of primary schools to the officers of the Revenue Department, on the plan adopted in Bengal some years ago.

—A camp follower having been murdered at Pezwan, a party of the 51st Regiment and 3rd Bengal Cavalry was deputed to surround the village within whose limits the murder was committed. A complete surprise was effected on the morning of the 16th. The village paid a fine of Rs. 300 at once, and the troops returned without a shot fired.

—A collision occured last night on the Sibi line. Several waggons which were being blown by a heavy gale met a cooly train. Seven coolies were killed and four injured.

—The orders of the Government of India, published in May last, forbidding the appointment of any but natives, that is, persons born in India, of parents permanently domiciled in the country,—to posts with salaries of Rs. 200 per mensem and upwards, have been made applicable to temporary as well as substantive appointments.

—*Statesman*: We should like those who are interested in the improvement of native agriculture to see, as we have had the pleasure of doing, the "Patent Economic Plough" which has lately been invented and patented by Mr. W. Chick, 24-Chowringhee Road (Calcutta.) We have not yet seen the plough in actual operation, but a mere inspection of it seems to leave no doubt that it only requires to be made widely known to secure its universal adoption by native cultivators. We understand that it has been tried with striking success. The plough, while strong and durable and capable of deep ploughing, is so portable that the weakest plough boy could easily carry it to and from the field. It can be driven by one man, and may be drawn by a pair of small bullocks, such as are commonly used by the ryots. It is so constructed that while it ploughs deeper than the native plough, and with good bullocks will go to a depth of seven inches, it actually requires less exertion on the part of the ploughman than the native plough.

—*Times of India*; Rawal pindee, 17: General Tytler succumbed to pneumonia at Thull on Saturday, and was buried at Kohat yesterday morning.

—The late Bishop Milman's memoir has been published. Speaking of Government schools in India he says: "They are and must become more and more schools of infidelity. It is very saddening, especially when we consider what might have been done if Government had been less prejudiced against Christianity officially. Alas! the fatal adoption of no religion, as a principle in schools! Its certain result seems irreligion in the teacher. It is indeed, as far as I can judge, plainly inevitable in the logical sequel of consequences. To take charge of irreligious schools you must for the most part have irreligious teachers."

—*Indian Ch. Gazette; London*: I hear that the respectable Evangelicals have bought up the *Rock*, and that it is hereafter to be conducted on less outrageous and cantankerous principles. Whether it will answer as well financially when the peper and gall, with which it was so copiously seasoned, has been eliminated remains to be seen. At all events, on charitable grounds, one cannot but rejoice that a large section of our church should have a penny paper, which will represent them in a more pleasing and lovable light than the *Rock* did. I think it is much to the credit of the respectable Evangelicals that they are ashamed of their friend, and in order to shut him up and keep him quiet, have managed to buy him out of the field.

Thursday, February 19.

—*Bombay Gazette*: "News unconfirmed from Ghazni represents that the tribal gatherings have quite dispersed, though it is probable that they might collect again at the Nowroz. Mullah Muski Allam, without the followers, and Musa Khan and Mahomed Jan are still there. No one can enter the city without the Sirdars' orders."

—The Str. *Nepaul*, with English mails left Aden for Bombay, Wednesday, 10 a. m.

—*Madras Times*: "A few days ago we mentioned that a great deal of commotion had been caused among the followers of Islam in Madras owing to some persons having translated the Koran from Arabic into Hindustani. A public meeting of the leading Mahomedans of Madras was held at Royapettah, and it was resolved to remonstrate with Azeiz-ood-din the person who wished to inculcate that a translation of the Koran should be used in preference to the original text. Remonstrance having had no effect on Azeiz-ood-din, it was resolved, in a formal manner, to communicate to him what the Moulvies thought of his conduct. To carry out this purpose, one Meer Ahmed Hossain propounded a question to the effect whether a man should be allowed to hold, and to teach to others, that where a translation of the Koran is to be obtained it is a sin against God to use the Koran in the original, and that all persons who had before said and taught that the Koran should be used in the original had misled the people. Moulvie Sultan Mahomed Saib, Preacher at the big mosque in Triplicane, undertook the answer to the question, and his reply was to the effect that any man who should dare to say that it was a sin to use the Koran in the orginal and that a translation was to be used, must be regarded as either a madman or a heretic, deserving to be excommunicated out of the pale of Islamism. He quoted a number of high authorities in support of his ruling, and he further maintained that any person who assisted such a man and in any way furthered his views deserved to be similarly dealt with. The decision was promulgated in the form of a "Futwah," which had attached to it the signature of the deciding Moulvie and twenty-five seals and twelve signatures of other Moulvies in proof that they fully concurred in the decision arrived at. On Friday last, there was a large meeting of the followers of the Prophet at the big mosque in Triplicane, and, the Futwah being read out, Azeiz-ood-din is regarded as an excommunicated person."

—*Overland Mail*, Jan. 30: Amongst the deaths recorded this week are:—Earl of Bessborough; Sir W. Earle; Gen. Sir G. Cadogan, K. C. B.; Major-Gen. A. Boyd; Lieut-Gen. W. G. Woods; Major-Gen. R. J. Shaw; Sir H. C. Blake; Mr. J. Locke, M. P. and Mr. E. M. Barry.

A curious revelation has been made by M. Paul de Cassagnac in the course of newspaper controversy. As the matter is now one of history, he declares that the Prince Imperial had told him a score of times that he contemplated effecting a landing in France.

It is announced from Caprera that the civic marriage ceremony between General Garibaldi and Donna Francesca was performed on Jan. 26, and that at the same time the General acknowledged her two children, Manlio and Clelia. General Garibaldi has informed King Humbert of his marriage, and thanked his Majesty that the laws of Italy have rendered it possible for him to fulfil a duty. He further expressed his best wishes for the King and the country. His Majesty replied to General Garibaldi in a telegram which is said to have been couched in very cordial terms.

Major-Gen. Robert James Shaw, late of the Bombay Staff Corps, died at Aderdeen on Jan. 23. Major-Gen. Shaw served for forty years in the Bombay army, which he joined as an ensign in Jan. 1828. He was present at the taking of Aden in 1839, as a volunteer at the attack on the town of Kujjuck in Upper Sind in 1841, and on the staff of the Bombay column of the army of the Punjab in 1848-49. He was present at the siege and surrender of Mooltan, the battle of Goojerat, and the subsequent pursuit and surrender of the Sikh army. He afterwards served for several years in commissariat charge of the Poona division, and was employed as examiner of commissariat accounts and superintendent of army clothing, from 1862 until his retirement as a major-general in 1868. A good service pension is placed at the disposal of the India Office by his death.

The whole of the telegraph cable between Aden and Natal, a distance of 3,838 miles, was completed in December last, thus bringing South Africa into telegraphic communication with England. The duplicate Australian cable has now been completed, and is open for traffic, thus anticipating the contract time by more than a month. The new cable takes a somewhat different route to the original. The old cable from Singapore landed at Batavia, and the messages were sent over the Dutch Government lines to Banjoewangie, at the furthest extremity of Java, where the Australian section of the cable commences. By the new arrangement the Singapore section is taken direct to Banjoewangie, thereby avoiding the Java land lines, which will effect a great saving of time and tend to greater accuracy, as the messages will pass entirely through English hands. It will, therefore, be seen that during the last ten months the above mentioned cables, aggregating about 6,400 miles in length, have been manufactured and laid.

—The convention, signed by Sawas Pasha and Sir Henry Layard, for the purpose of putting an end to the slave trade in the Sultan's dominions, gives England a right of search on board vessels flying the Turkish flag, and to provide that slaves may be taken from ships in which they may be found.

—Deaths last week, 476.

On Tuesday night the Ikram station, on the Rajputana Railway, was plundered by dacoits, who, not satisfied with *looting* the place, maltreated the station staff and their families.

The British Museum has received about 1,200 fragments of inscribed terra-cotta Babylonian tablets from the excavations in Babylonia.

It is announced that the general subject of M. Ernest Rénan's forthcoming Hibbert lectures in London will be the Deterioration of Christianity in percolating through the Roman Empire.

It is reported from New York that Mr. Edison finds his carbon horse-shoes for the electric light liable to break, and has stopped making his lamps until he discovers the cause.

Professor Colladon, of Geneva, has effected an important improvement in the ingenious contrivance for enabling deaf mutes to hear through the teeth, lately discovered in the United States. For the india-rubber apparatus

SUGGESTIONS TO THE HOME CHURCHES
FOR PRAYER IN BEHALF OF CHRISTIAN MISSIONS.

The following is presented as a Catholic Scheme of subjects for prayer that may be helpful to Christians in England and America. It is believed that the variety of our agencies is overlooked, and that prayer is often vague and unintelligent: and the object of the Scheme is to give a view of the field (not in regard to place, but to operations) that may as far as possible be both simple and comprehensive. Though India be prominent in the mind of the writer, it is believed that a Scheme of this kind is, or may be made generally applicable. It is now put forth in this form with the earnest request that Christian brethren may suggest such additions, alterations, or improvements in any part of it as they think desirable. As finally amended it would be accompanied by suggestions for its profitable use.

MISSIONARY AGENCIES.

I. EVANGELISTIC.

Subjects for Prayer.	Suggestion.
1. Preaching to the Heathen, Mohammedans, Jews.	1. The Missionary (European, American, or Native,) for—zeal, boldness, wisdom, patience, power &c. The work in cities, bazars and streets; in villages, often remote; in Itineracies; at fairs, pilgrimages &c. Services of Song. The need of a Divine Saviour. Jesus the Messiah.
2. Inquirers in all lands.	2. For genuine conviction of sin, purity of motive, moral courage.
3. Medical Missions.	3. For the sick, the sorrowful, and the dying as thus met by the gospel of hope and salvation: skill of both kinds to the workers.
4. Zenana Missions.	4. (Special to India only in name). For woman in all heathen and Mahommedan lands; for mothers; widows: salutary intercourse between Christian and heathen women.
5. Bible Women's Work.	5. For the humbler classes of women, met often in intervals of labour.
6. Christian Churches (not Native) in heathen lands.	6. For sympathy between these and Home churches; for Revival; witnessing; fruitfulness &c.
7. Special Agencies, such as Anglo-Indian Christian Union.	7. For Christians in foreign lands,—that the name of God be not blasphemed.

II. EDUCATIONAL.

1. Colleges and Schools.	1. For the influence of Professors and teachers, leading to the love of truth and conversion. Sound training.
2. Theological Classes.	2. For increase of students, and thorough preparation for the ministry.
3. Lectures (other than Collegiate).	3. For young men, educated in Government and Mission Schools, yet unconverted. The spread of all liberal and useful knowledge.
4. Training Schools (Normal).	4. For Christian teachers,—power of imparting &c.
5. Industrial Missions.	5. For the opening to Native Christians of useful trades and professions, leading to independence and self-support.
6. Orphanages.	6. Wise training and management of children providentially committed to Missionaries: their future usefulness.
7. Literature.	7. For translators; book and tract writers; for literature as an antidote to literature, impure and atheistic.
8. Colportage.	8. Carrying agency, preparing the way of the gospel.
9. Special Agency in India—Christian Vernacular Education Society.	9. Standing lesson of the Mutiny. Christian School Books.

III. PASTORAL.

1. Native Churches.	1. A good foundation for future strength and growth. Support of Ordinances; Aggressiveness. Unity. For Pastors,—special fitness,—spirituality. For members, stability, zeal.
2. Family Religion.	2. Godly homes: wise home-training.
3. Pastors' Adult Classes.	3. Young persons entering life; strong principles.
4. Sabbath Schools.	4. Native Christian children.
5. Christian Villages.	5. Influence of Communities.
6. Individual Christians living remote.	6. For those needing special sympathy, tempted to relapse &c.

IV. GENERAL.

1. Mission Intelligence at Home.	1. Outpouring of the Spirit; quickening of individual interest in Missions; right information. Missionaries at home. Missionaries' Children at home.
2. Labourers.	2. For right men rightly qualified.
3. Means.	3. Increase of liberality, especially of free-will offerings in view of the mercies of God.

Note.—The Suggestions might be greatly increased; but comprehensiveness is desirable.

February 1880.

J. SMALL,
Missionary,
Poona.

ASIATIC SOCIETY MUMBAI

used by the American inventor, which is somewhat costly, the Professor substitutes a piece of elastic cardboard. By this simple expedient deaf mutes are enabled to hear voices and distinguish the notes of a piano.

The term for which a firman permitting excavations at Pergama was granted by the Sultan to the German Government expired in December. The German explorers have, however, made good use of their time while it lasted. A considerable quantity of ancient marbles brought to light are already set out in the museum at Berlin, where great interest is evinced in them, and 260 cases, weighing about 100 tons, are now on their way to Germany.

The Observation party under Professor Davidson, of the Coast Survey, and Professor Frisbie, of the Naval Observatory, witnessed the eclipse of the sun perfectly from the summit of the Saint Lucio Mountain in California, 6,000 feet above the sea level. The first contact occurred within 1½ seconds of the computed time. A telegram from San Francisco, says that the astronomers report that the intermercurial planet was observed on the occasion, but there was no appearance of the phenomenon known as Bailey's Beads.

FRIDAY, FEBRUARY 20.

—*Times of India*: British India takes a larger quantity of the products of the United Kingdom than any other country. In 1869, India only occupied the third place, but now she stands first.

—Press Commissioner: Colonel Sir G. Pomeroy Colley, Private Secretary to H. E. the Viceroy, has been offered and has accepted the appointment of Governor of Natal and High Commissioner of South East Africa, with the command of the troops in South East Africa, succeeding Sir Henry Bulwer and Sir Garnet Wolseley. Colonel H. Brackenbury, R. A., succeeds as private Secretary to H. E. the Viceroy.

—General Bright has moved to Mandrawar, in the Lughman Valley, with a strong force. The local headmen have come in to General Bright. The villages are friendly and supplies are more plentiful.

—Mahomed Jan's forces, such as they are, seem to be breaking up. The Togaris refuse to give even food. Now his supporters and Hassan Khan are making overtures to come into Sherpur. Many independent Ghilzai and Kohistani Chiefs who have been hitherto holding aloof, are also anxious to make terms.

—The *Pioneer* has reason to disbelieve the report of Brigadier-General Tytler's death.

—It is announced from America that a Roman Catholic priest in Morris, Indiana, who severely whipped three boys of his parish for acting as pall bearers at the funeral of a Protestant boy friend, has been fined to the amount of 300 dollars.

Selections.

TIME TO AWAKE!

BY REV. THEODORE L. CUYLER.

WHEN a man is fast asleep he is commonly speechless, blind, inactive, and unconscious of all the world around him. Every unconverted man is asleep towards God. He is blind to his own peril of perdition. He does not lift a finger in God's service. He is deluded with many dreams; but is totally insensible to the claims of God, the joys of piety, or the offer of heaven. The causes of this insensibility are various. Some are in the light soft slumber of youth; their dream is that youth was made for enjoyment, and it will be time enough to prepare for eternity when they are old. Another is so overworked with worldly schemes that his moral sense has been, as it were, "put to bed" to keep it quiet. Fashion and frivolity have drugged others into slumber with their opiates. Many are secretly skeptical, and have tucked an infidel book or two under their pillows.

Whatever the cause of their slumbers, all these sleepers are alike in this; they are utterly indifferent to God and their own hereafter; they care nothing for the sinfulness and doom of sin, nothing for a crucified Saviour, the beauty of holiness, or the glories of heaven. They are dreaming. A dreamer has his enjoyments, and so has an unconverted soul. Because you, my impenitent friend, are enjoying yourself, it is no reason that you are acting sensibly or safely. Your very enjoyment is a part of your illusion. If you really looked at *life as it is*, and *eternity as it will be*, you could not give yourself up to self-indulgence and thoughtlessness for an instant. You would as soon think of going to sleep in a boat amid the rapids of Niagara.

To a dreamer, all the actual world around him is a total blank. But the delusive fancies that float through his slumbers are regarded as realities. Pricisely so with you. You regard the fleeting, paltry, and godless pleasures in which you spend life, as thoroughly genuine. But a life of holiness and a heaven of endless bliss are to you very unreal and shadowy fancies. It is a part of your delusion that you are in no danger, and that it will all be well with you at the last.

Friend, you are dreaming; and your delusion is the more dangerous, because you are so unconscious of the state you are in, and of the doom towards which you are drifting. Before long you will be awakened; but then it may be too late to escape. I have read that when the boiler of a steamer exploded in the night, one of the survivors related that he was hurled into the air while asleep. His sensation was that of one who was carried delightfully through the air. He dreamed that he was flying; he awoke, and found himself sinking in the waves! Will it not be an awful delusion for you to dream that you are on your way towards a secure and happy eternity—and then be awaked to discover yourself sinking in the ocean of God's righteous wrath? Know then, that it is time, high time to awake out of sleep.

To awake is not enough. Many are awakened and yet are not saved. They start up under some arousing sermon, or blow of affliction; they think about their sins and their souls; they shed some tears; they give up some bad practices; but they do not give Christ their *hearts*. They do not yield to the Holy Spirit, and begin a life of obedience to Christ's commandments. In a little while their serious thoughts and good resolutions dry away like the dew; their consciences sink back again into a deeper slumber than before. There are just such sad cases in my own congregation; and tens of thousands of them all over our land. Their epitaph, I fear, will be this one melancholy line—"*Awakened, but not saved.*" —*N. Y. Evangelist.*

"AND COMPEL THEM TO COME IN."

BY JAMES H. TAYLOR, D.D.

IN where? Into what? Into membership with the visible Church, or into personal and saving fellowship with Jesus Christ? I have heard a pastor publicly criticised for expressing pleasure in the fact that certain persons who had united with the church of which he was pastor, *came voluntarily* and *asked* for the privilege of so entering into public covenant with God and His people. The intimation was that that pastor should rather have been ashamed that any had got the start of his urgency. He should have been pressing them in. I must think that the person so speaking was unconsciously confounding in his mind two things that vastly differ, viz: personal piety and Church membership. The pastor who is not fervent and fervid, and personal, persuading men to begin a truly Christian life, is surely open to criticism. But having given public and private instruction concerning the duty and privilege of those who are really Christians, publicly professing Christ by uniting with some Christian church, he may wisely wait for personal determination, and well rejoice to *see* some *volunteering* to step forward and ask for the privilege of formal fellowship with its saints. It is not easy to do too much of the moral compelling men to become truly Christian. It is very easy to almost compel persons to unite with some church before they are ready for that step. The cases are exceedingly rare in which persons who are Scripturally fit to become members of Christ's Church, will not desire such membership, and ask for the privilege at least by accepting a public invitation, and so really volunteering. Out of a pastoral experience of twenty years, I recall but one instance in which I felt called upon to positively urge a person to unite with the Church. But my pastoral life has not been characterized by *very large* additions to the Church. And *possibly* therein its defects appear, though I confess to more fear lest wolves be gathered into the Church than sheep left out. For, almost uniformly, Christ's true sheep incline to the fold. Words of encouragement to believe that they are the Father's adopted ones, are frequently needed.—(*N. Y. Evangelist.*)

A LADY'S REASONS FOR NOT DANCING.

1. Dancing would lead me into crowded rooms and late hours, which are injurious to health and usefulness.

2. Dancing would lead me into very close contact with very pernicious company; and evil communications corrupt good manners.

3. Dancing would require me to use and permit freedoms with the other sex, of which I should be heartily ashamed, and which I believe to be wrong.

4. My parents and friends would be anxious about me if I were out late, keeping company with they know not whom.

5. Ministers and good people and general disapprove of dancing, and I think it is not safe to set myself against them. If a thing be even doubtful, I wish to be on the safe side.

6. Dancing has a bad name, and I mean to study things that are pure and lovely, and of good report.

7. Dancing is generally accompanied with drinking and I see drinking produces a great deal of evil.

8. I am told that dancing is a great temptation and snare to young men, and I do not wish to have any thing to do with leading them astray.

10. Dancing unfits the mind for serious reflection and prayer, and I mean to do nothing that will estrange me from my God and Saviour.

10. There are plenty of graceful exercises and cheerful amusements which have none of the objections connected with them that lie against dancing.—*Central Methodist.*

Miscellany

—The following is from the *Daily Review* of December 25;

A Swedish mission journal of the 1st instant (*Missions Tiding*) gives a rather sad account of the religious and political state of matters in Abyssinia and southern Egypt. In the latter Gordon Pasha is Governor. He has always been a friend and protector of Protestant missions. But some time ago he was sent to Abyssinia to negotiate a treaty between Abyssinia and Egypt, and there he is detained. Hordes of Abyssinian soldiers overrun his territory, rob and compel the people to give them seed and money. Evangeliska Fosterlands-Stiftelsen, in Stockholm, has two mission stations there since 1868; one, at M'Kullo on the mainland, opposite Massowa; the other, Geleb, in Mensa, three days' journey N. W. from the former. The missionaries—five males and three females, besides native teachers, and children—have been driven away by Ras

Allola, King John's governor over Hamazan, as the following extracts from the above-mentioned journal, edited by Pastor Neander, will show :—

"Again sad news from Africa! Two converted Abyssinian priests have been terribly flogged, put in irons, and imprisoned in a monastery, and the same fate will befall all who dare read the Bible, and will not pray to Mary and the saints. Our missionaries have literally been driven from their station at Geleb in Mensa (which is in the southern part of Egyptian territory). Thus our mission in Africa will be reduced to one station. At present our brethren and sisters are at M'Kullo, together with most of the children, numbering altogether 150. Pastor Lundahl writes :—'Never has it seemed so dark as now! We stand here on the shore of the Red Sea, and the enemy can come even here, we are nearly in the same circumstances as the children of Israel of old, and we may well trust the promise and command they got—"Be still, and see the salvation of God."'

"Mr. Hedenstrom writes of the above-mentioned Abyssinian priests :—'Two converted Abyssinian priests who had received books from us were seized some days ago and flogged, one had forty stripes, the other forty-two; their backs were dreadfully lacerated, says an eye-witness, blood flowed from their mouth and nose; under all this they stood joyfully fast to what they had read in the books. After the flogging they turned to both governors present and said—"To-day you have judged us, but another day is coming when He shall judge you for whose name we have suffered this." They were put in irons and taken to a monastery Debra-Bizen, where they are to be made "to pray to the Virgin and saints." Do not forget to pray for these, brethren. Notwithstanding these circumstances, we are going on quietly with our work in the schools, and confirmed six of our scholars who partook of the Lord's Supper with us on the 7th inst."'

TELEGRAPHIC NEWS.

London, February 12th: Router's special correspondent at Teheran has telegraphed a report that is generally current there that the Persian Government proposes a European commission to define the frontiers of Persia in the North and East, and that a policy of action is contemplated in the spring, when Seistan and eventually Herat will be occupied by Persian troops. These rumours require confirmation. The British Government, however, has been informed of the intentions of the Persian Government, whose proposals and conditions it is believed have been assented to.—Lord Lymington, the Liberal candidate for Barnstaple, has defeated Sir Robert Carden, the Conservative candidate.

Paris, 12th: The French Chamber of Deputies has refused to discuss the proposition for an amnesty of all Communists.

Berlin, 12th: The Emperor William opened the German Parliament to-day. His Majesty, in his speech from the Throne, referred to the proposed increase in the German Army, which he stated was justified by the armaments of neighbouring countries, and was no indication of a departure from a pacific policy.

London, 13th: The House of Commons last night negatived Mr. O' Donnell's amendment to the address in reply to the Royal Speech, censuring the Government for neglect of Irish affairs by 128 against 12 votes.—The Commons have read a second time the Bill for the relief of the distress in Ireland.—It is stated that Colonel D. La T. Colthurst, member for Cork and Home Ruler, has been refused admission to the Reform Club,

14th: In the House of Commons last night, the Under-Secretary for India read a letter from General Sir F. Roberts, in which he denied having treated the Afghan prisoners with undue severity.—The motion of Sir D. Wedderburn, M. P. for Haddington, in which he urged that the natives of India should be represented in the Legislative Council, came on for discussion last night. The Under-Secretary for India said, he was afraid it would be impossible for a long time to extend the representative system to India. He said that the Indian authorities endeavoured, as far as possible, to elicit native opinions on different bills brought forward.—The House of Commons have negatived by 75 against 6 votes, a motion brought forward by Mr. Wheelhouse, member for Leeds, for a Select Committee to enquire into the effects of free trade.—It is stated that the rate of exchange for Indian pay in the next financial year will be 1s. 8½.—Mr. Clarke, the Conservative candidate for Southwark, has been elected in room of the deceased member by a majority of 853 votes, defeating Mr. Dunn, a Liberal, and Mr. Shimpton, a Radical candidate.

17th: Advices from Canada state that an accident has happened to the Marquis and Marchioness of Lorne, who, whilst sleigh driving, were upset and thrown out. Both Her Royal Highness and the Marquis were slightly injured, but are, according to latest accounts, progressing favourably towards recovery.—The Commons last night negatived by a large majority an amendment to the Bill for the Relief of the Distress in Ireland, that the money voted should be advanced from the Imperial Treasury instead of from the Church surplus.—A Ministerial Bill has been introduced into the Commons empowering a reduction in the outfit and allowances of the Viceroy, the Governors of Bombay and Madras and their Council, the Commander-in-Chief of India, Commanders-in-Chief of Bombay and Madras and also in the salaries and allowances of the future Bishops of Bombay and Calcutta and the Archdeacons.

St. Petersburg, 17th: A most desperate attempt was made this evening on the life of His Imperial Majesty the Czar. The scene of the attempted assassination was at the Winter Palace, which had been mined beneath the guard room, situated immediately below the dining saloon. At the time when the Imperial family was to assemble at dinner the mine was fired and a tremendous explosion followed, which shattered the guard room and made a large rent in the dining saloon floor. His Imperial Majesty and family had, however, luckily not assembled when the explosion took place, and thus escaped.—The guard on duty suffered severely, five being killed and thirty-five wounded.—The diabolical plot is attributed to the Nihilists.

18th: It has been ascertained that the mine under the guard room of the Winter Palace was charged with dynamite and gun cotton. The train by which it was fired has been traced to the cellar, where fuel was stored. Some workmen, who were occupied at the palace on the day of the explosion, have since decamped. Loyal demonstrations, at the Czar's escape, have been made throughout the country.

PASSENGERS SAILED.

Per P. and O. Str. *Travancore*, 14 :

For Southampton.—Mr D B Crawford, Mr J Kirk, Mrs Andrews and infant, Mr Wm Robinson, Mr R E Potter, Mrs Thacker and 2 children, Mr J Leighton, and Mr J J White.

For Brindisi.—Mr Wm Irvine, Mr J Thomas, The Hon'ble Sir Charles Sargent, Mr F H Carter, Mr A Arathoon, Dr and Mrs Crane, Dr Woodroff and Secretary, Mr Alexr Most, Mr H B Broadhurst, Mr E Ethelston, Mr C Tweedie, Mr Silbiger, Col Dowker, Mr C H Alsen, and Mr Knox Wright.

For Venice.—Mr W Barringer, Baron von Gulschmid.

For Suez.—Col and Mrs Schneider, and Miss Schneider and child.

PASSENGERS ARRIVED.

Per P. and O. Str. *Venetia*, 19 :

From Southampton.—Capt Jarvis, Miss Skinner, Mrs Bamfield and 4 daughters, Madame Focque and daughter, and Misses Hall (three.)

From Brindisi.—Mr J Benton, Mr Woodinges, Mr Simonet, Mr J Dempster, Mr and Mrs C Plowden, Capt T Galloway, Surg R Caldecott, Mr A B de Saone, Mr F Peel, Capt Kirwan, Major B Blood, and Mr C Crosthwaite.

From Venice.—Mr and Mrs E Colvin, Mrs Henvey, Mr H Hawes, Mr Cassim Ariff, and Mr Meer Mahomed.

From Marseilles.—Mr H W Johnstone.

From Port Said.—Mr Ryan.

From Suez.—Capt B B Coulson.

Domestic Occurrences.

BIRTHS.

BEDFORD—February 9th, at Victoria Road, Mazagon, the wife of Wm Bedford, Esq. of a son.

ERIKSSON—At Narsingpure, C. P., February 16th, the wife of the Rev. E. M. Eriksson of a daughter.

MARRIAGES.

TAYLOR—LEAHY—February 10th, at Kolhapour, by the Rev. J. J. Priestley, the Rev James Taylor, S. P. G. to Kate Mercy, second daughter of John Leahy, Esq., M. R, C. S. Eng. Civil Surgeon, Nassik.

WINGROVE—SHARPE—February 13th, at the Cathedral Bombay, by the Rev. A. G. Lewis, Arthur Clement, second son of the late Edmund Walter Wingrove, Esq. to Blanche, eldest daughter of W. H. C. Sharpe, Esq., Chiswick.

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